JAN 12

THE CATHOLIC FAMILY MONTHLY

Volume XXXIV DECEMBER, 1939 $1.00 the Year

MAKE YOURS A HOLY CHRISTMAS

BY THE REV. WILFRED G. HURLEY, C.S.P.

ARE YOU READY FOR MARRIAGE

BY DOROTHY M. ABTS

WORSHIP AND FAMILY LIFE

BY CONRAD PEPLER, O.P.

Other Articles and Stories of Interest to All Members of The Family

OUR SUNDAY VISITOR PRESS HUNTINGTON, INDIANA

NATIONAL CATHOLIC CONFERENCE ON FAMILY LIFE
1312 Massachusetts Ave., N.W.
Washington, D.C.

Contributors

Rev. Wilfred G. Hurley, C.S.P.

Dorothy Abts, Washington, D. C.

Angelea A. Clendenin, Wichita, Kansas

Conrad Pepler, O.P., London

Mary Costelloe.

(Entered as Second-class matter, December 27, 1910, at the Postoffice at Huntington, Indiana, under the acts of March 3, 1879)

Make Yours A Holy Christmas

By the Rev. Wilfred G. Hurley, C.S.P.

As we enter the Church on Christmas morning, the first sight to attract our attention is the newly erected crib, with its tiny figures of shepherds and sheep, and the little statue of the Child Jesus lying in the straw. It is the same scene upon which we have gazed year after year. Yet it never loses its fascination, its charm and it newness.

It is always the same yet is is different. It is always changing and yet never changed. Why? Why do we never grow tired of visiting the min-

iature Stable of Bethlehem and meditating upon the mystery it represents —the Incarnation of the Eternal God? Yes, it is a mystery. A great mystery. It is the mystery of the marvelous love of God for His creatures. A love we can never understand. A love whose greatness we can never comprehend. It is too great a problem for our human minds to think that the eternal, omnipotent Lord of Heaven and earth should leave His celestial throne and come to us as a little helpless baby. We are astounded when we contemplate the Almighty Creator of all things as a helpless infant. The heathens of old represented their gods as giants, mighty beings whose eyes flashed fire, whose hands hurled thunderbolts, whose very presence terrified all who approached them.

But we Christians find our God, our omnipotent God of gods as a Babe, helpless, weak, depending for His existence upon the very beings He Himself created. Why? To manifest His boundless love for man. To teach us that though we had fallen, had rebelled against His authority, yet we had not forfeited His love. For the Incarnation was a work of love.

God came to draw all hearts to Himself. He came to encourage all to approach and draw near. He did not come to terrify nor to repulse them. He came as a child. One glance at a child and all fear vanishes. And yet who can measure the love that wells up in our poor hearts as we gaze upon the face of that Divine Babe, upon that face of transcendent beauty, and look into those eyes shining with the light of uncreated wisdom? Can we look upon those tiny outstretched arms and not draw near and clasp

(Continued on Page 32)

the qualities listed above presupposes some degree of progress in the spiritual life, but more specifically, do you appreciate and use prayer, the Sacraments, Mass, and all the other helps which are available to you in the formation of a noble character? A good Retreat is more important in the preparation for your marriage than any number of showers.

And then there is the matter of courtesy. Are you as considerate in your relationship with other people as you should be? Politeness is not an end in itself, but it can do much to make living more pleasant and agreeable particularly when it is an integral part of ourselves so that we are courteous in all our relationships. The very intimacy and familiarity of married life, while pleasant and attractive, can also give rise to irritation and disgust. Much can be done to safeguard the happiness of living together by observing the little courtesies that are too often reserved for strangers.

Are you capable of deep and lasting love for your prospective partner? Without it, possession of all the other qualities doesn't matter so much, and with it, many of them will be acquired. It is easy to confuse love for a person with love for the attention received from that person. In other words, one may be "in love with love." Is the affection you are so sure of now really lasting or will it disappear under the impact of humdrum living? Married life cannot be a perpetual honeymoon and you must be realistic enough to recognize that you will have to take things as they come. But with real love for each other, husband and wife find that troubles only draw them closer together and they go serenly on confident that their affection will grow deeper and finer with the passing of the years. The happiness resulting from such love is far greater than any growing out of the satisfaction of purely personal desires.

Do you have the will to make your marriage succeed? People who are naturally optimistic and cheerful approach any new undertaking with the confident expectation that all will be well. There is no reason, if you have taken proper care in the pertinent matters, why your marriage should not be a happy and successful one. You need to believe that it will be and to have a positive attitude toward it. A certain amount of "why of course this is going to work" is a healthy attitude. No use bursting into tears over the first quarrel. An occasional difference is no cause for dismay. The important thing is to retain the ability to "kiss and make up."

If you have affection for your partner (and without it of course you should not consider marriage) are you capable of showing it? Some people are self-conscious to the point of gruffness about displaying affection even for those who are closest to them. A young girl who sensed this coldness in her own home asked if her father and mother loved

each other why they didn't live as other married folks do. There was never any show of affection between her parents and their seeming indifference to each other troubled her.

Some of the attitudes and qualities we have discussed do not seem to belong particularly to marriage. They are important and necessary in any walk of life. So long as we live in a society with other people it is important that we are unselfish, courteous, reasonable, tolerant, etc. This is certainly true but these virtues have a peculiar importance in marriage because of the character of that institution. In single life one's character and characteristics are pretty much one's own business, within of course certain recognized and defined limits. But in marriage one's character and characteristics are tremendously significant in the life of the marriage partner.

So intimate, so pervading is the relationship that it is almost as though two personalities have been fused into one new personality. St. Matthew states it strikingly when he says: "For this cause shall a man leave father and mother and cleave to his wife and they two shall be in one flesh. Therefore they are not two but one flesh." (Matt. xix, 5). It is precisely because the marriage partners are "two in one flesh" that each needs to bring to the union the finest qualities of character that he can develop. Marriage is not exclusively a personal matter. It affects first and foremost, of course, the two people involved but society too has a stake in the venture and is concerned about the quality of the people who make the contract. They will determine the kind of homes we will have and the kind of children who will come out of those homes. The future of any society depends on those children and consequently the quality of a nation's marriages are a matter of general concern. Deciding to marry, choosing a particular mate, these are the individual's privilege and right, but his preparation for marriage and the endowments he brings to it are matters that affect the general welfare in a manner that is true of no other vocation.

These are serious thoughts and perhaps we seem to put the matter of preparing for marriage in too heavy a light. It need not seem like some fearful and frightening burden. Not for one instant should you lose the joy and happy anticipation with which you regard it. It is high adventure, the fulfillment of hopes, the realization of full and noble living. But it will be all these things in richer measure if you take the time and trouble to prepare for it in an intelligent and Christian way.

A little girl was taken by her father to an old-fashioned church for the first time. She stared for a while open-mouthed watching the old Highland minister, shut up in a box pulpit, thumping the Bible in the accepted style and waving his arms like flails. Unable to stand it any longer she whispered tearfully: "Faither, what'll we dae if he gets oot?"

Hobbies With Wings

By Angela A. Clendenin

Everyone who has laughed through that reckless satire on American family life, *"You Can't Take It With You,"* will remember Grandpa Vanderhof who quit a profitable business one day and spent the next thirty-five years of his life collecting snakes, attending circuses, and listening to commencement orations. In that every-man-for-himself room which is the scene of the play, a printing press is operated, pictures are painted, dance steps are practiced, plays are written, and a xylophone is played at frequent intervals. Fortunately the firecrackers are manufactured in the basement. Every member of the household prances through the three acts having a perfectly wonderful time riding his own pet hobby.

Hobbies are supposed to be fun. They do not have to be of any particular value, but most hobbies do have a beneficient effect upon the person who rides them. A hobby satisfies because it gives expressions to interests and talents that often cannot find an outlet in one's everyday work. It is true that some persons ride their hobbies in harness with their chosen occupation, while others seek self-relaxation by sauntering far afield—the farther the better.

There are three types of hobbies: The acquiring of knowledge; the acquiring of things; and the creating of things. The first type often accompanies or is the result of the other two. The second group is by far the most general, since it manifests itself in the various forms of collecting which have always been a favorite spare-time amusement for persons of all classes and ages.

Children are natural hobbyists and if left to their own devices, often display at any early age, remarkable creative talents. The ability to make things with their hands—to create something out of apparently nothing—is a most effective deterrent to the destructive impulse which is, unfortunately, present in so many normal children. Parents should be quick to recognize and develop this creative talent, because it not only makes their children happy but it engenders a natural respect and appreciation for those things which have been made by others.

We are not, however, so much concerned here with the type of hobby chosen, whether it be collecting or creating. Rather, we are interested in the things which children can learn by riding their various hobbies, in this case, hobby horses with wings on which they may soar to the very gates of heaven.

There are any number of hobbies that children choose for themselves, which, under the direction of their parents or teachers, can be used to teach them about their religion. For instance, a boy who works in wood may be encouraged to construct a

miniature altar. His sisters could make the altar linens, and the vestments in the five liturgical colors. Every member of the family might be on the lookout for candlesticks, vases, cruets, sacred vessels, a Missal, and an altar bell, all of the proper size. Or these accessories could be carved out of wood and gilded. The teaching calue of such a hobby can hardly be estimated.

Few hobbies have brought more pleasure to children and to adults alike, than soap sculpture. The medium is so inexpensive and the tools required are so simple that the craft is within the reach of everyone. Carving the figures for a Christmas cribe will not be too difficult for the average child, especially if he is interested in soap carving as a hobby. For the first year, only the simplest figures might be attempted; new ones could be added each Christmas until the nativity scene is complete even to the shepherd's dog and the Magi's camel.

A collection of dolls dressed in the habits of the various orders of Sisterhoods is a fascinating hobby for a girl who enjoys sewing and designing. If the dolls are of the same size and manufacture, the collection will be much more pleasing and valuable. Naming the dolls for the founders of the orders which they represent will lead to knowledge of the lives of many saints and holy women.

The making of scrapbooks affords an unlimited field for the acquiring of knowledge on religious subjects. Articles and pictures clipped from Catholic papers and magazines, and news stories of Catholic current events which appear in the secular press, can be preserved in handy-sized books. The threefold process of reading, clipping, and pasting helps to impress facts on the memory, so that they may be recalled at will.

The collecting field, which is a wide one, embraces statues, medals, post cards, stamps, and reproductions of religious masterpieces, especially of madonnas.

One child of the writer's acquaintance has a collection of angels. Pictures, story books, and exquisite carvings and statuettes from foreign countries are constantly being added to her collection by her parents and friends. She is a little girl and formerly suffered terrors in the dark. Now that she has so many reminders of her Guardian Angel about her, she has overcome all of her fears.

Some children collect religious medals, often without any thought of their history or significance. Few of the sacramentals have older or more interesting histories than medals. The early Christians wore amulets bearing the monogram of Christ. During the Middle Ages pilgrims who visited shrines and holy places brought medals back home with them as souvenirs. Medals afford an excellent opportunity for the study of Christian symbolism.

Post card views of shrines, cathedrals, monuments, and Catholic institutions which are located in all parts of the world, appeal strongly to the

imaginations of children who choose to make such collections. When the cards come from foreign countries, they acquire an added interest.

Post card collections naturally bring to mind one of the most universal and captivating of all hobbies, philately, or stamp collecting. During the last twenty years Americans have recognized the fact that few hobbies offer greater or more lasting benefits than stamp collecting. The first postage stamp was issued in Great Britain in 1840. Few collectors today collect "as many different stamps as possible." Rather they are specialists and assemble their collections around designs which suggest certain themes.

Religious subjects as pictured on postage stamps, are presented with reverence, good taste, and in the best traditions of artistic achievement. Churches and monasteries: saints, prophets, and popes; Christ and His disciples; St. Paul, St. Anthony of Padua, St. Francis of Assisi, St. Francis Xavier, St. George, St. Martin, St. Joan of Arc, Sts. Elizabeth and Stephen of Hungary, Sts. Cyril and Methodius, and many other heroes and heroines of the Church are commemorated on the "lowly handmaid of commerce" the postage stamp. To know the stories of these stamps and hundreds of others on which religious subjects are depicted, would be equivalent to a study of the Bible, the history of the Church and the lives of many of the saints.

Related to the collecting of stamps is the acquiring of reproductions of religious masterpieces both of painting and sculpture. This hobby, too, opens an ever widening field for research. All children love to collect pictures, but usually in a haphazard sort of a way. With very little direction on the part of parents or teachers, they can be taught to build their collections around the childhood of Christ, His public life, or His passion and death. Incidents in the lives of the saints illustrated by the great artists of the world can become a lifelong hobby, as well as the collection of madonnas in painting, wood carving and plastic materials.

Hobbies such as have been suggested might be an antidote for the aimless collections which many children and some adults assemble, consisting of glass hats and slipper, match box cover, salt and pepper shakers, and the hundred of useless and indifferent articles that are classified as hobbies. It is just as easy and certainly more worthwhile for them to make collections of objects that have some intrinsic value and are truly informative in character, or even, as suggested, with the deliberate intention of expressing their Catholic faith. The exercise of creative talents which may be used in the service of religion are sincere acts of faith. Such hobbies can truly be called "hobbies with wings."

Prayer should be effective and practical, since it has for its end the acquisition of solid virtue and the mortification of the pasisons.—*St. Vincent de Paul.*

The Three Masses Of Christmas

Bethlehem

The beautiful feast of Christmas commemorates the triple birth of Christ. Hence three Masses are said on this day. The First Mass is celebrated to honor the temporal birth of Christ of the Virgin Mary, according to His human nature. In spirit, we travel to the City of David where we find the Infant wrapped in swaddling clothes and laid in a manger. With Mary and Joseph, we lovingly linger at the Crib in adoration of the Word made Flesh. The Epistle in this Mass puts before us the significant words: "The grace of God our Saviour hath appeared to all men: instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly and godly in this world, looking for the blessed hope and coming of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity." The Gospel recounts the birth of Christ at Bethlehem, heralded by the angelic song: "Glory to God in the highest; and on earth peace to men of good will." Thus do the heavens rejoice and the earth is glad because of Christ's coming.

The Manger of Our Hearts

The Second Mass, sometimes called the "Mass of the Shepherds," is offered to honor the spiritual birth of Christ in our souls by grace. The Gospel recalls how the shepherds, having received the glad tidings of the birth of Christ, hastened to go over to Bethlehem. "And seeing, they understood of the word that had been spoken to them concerning this Child." These simple people were among the first fruits of Christianity. As a reward of their childlike faith, they were filled with peace, joy and love and they adored the Infant Saviour. The prayer of the Mass significantly applies to us: "Grant, we beseech Thee, O Almighty God, that we who are filled with the new light of Thine Incarnate Word, may show forth in our deeds that which by faith shineth in our minds." For him who received Holy Communion on Christmas, the words of the Postcommunion take on added meaning: "May the new birth set forth in this sacrament ever renew us, O Lord, Whose wonderful birth did destroy the old man within us." The observance of Christmas is climaxed for us by the birth of Christ in our hearts through receiving Him in the Sacrament of His love.

The Eternal Birth

The Third Mass brings before our minds the day of eternity which cannot be measured. The human mind is bewildered as it tries to grasp the idea of the eternal birth of the Son of God born of the Father before all ages. The Epistle tellingly reminds us of the Second Person of the Most

(Continued on Page 13)

Mrs. Hart Studies Table Damask

By Mary L. Callahan

Mrs. Connor was sitting in her favorite chair in the living room with a basket of mending beside her. She liked this quiet time following her nap before the children came in from school. She could think and plan while her busy fingers sewed on buttons, put a few stitches in a hem or darned a weak place in the tablecloth. The doorbell interrupted her thoughts and as she crossed the room she wondered who it might be.

It was her neighbor, Mrs. Hart, and with a smile of genuine pleasure she said, "Come in, Mrs. Hart. Take your coat off and sit here in this comfortable chair."

"Thank you, Mrs. Connor. I'll just throw my coat back over the chair because I must not stay long. Margaret comes home from school about four o'clock and I always like to be there when she comes."

"Children expect mother to be at home no matter when they come in, don't they? Dan is just as bad as the children. If he doesn't see me the minute he steps in he asks, 'Where's Mother?' "

"Bill is the same way. Sometimes I hide just to see what he'll do and if I'm not in sight he calls.

"I guess its natural to think of mother as part of home. We would be disappointed if they didn't want us, wouldn't we?"

"Speaking of home reminds me, Mrs. Connor, that Bill and I are planning to drive to my home for a few days after Christmas. It is the only time we can go because we don't want to take Margaret out of school. We are expecting Junior early in the summer and so will not be taking any long drives then."

"Now that's good news, Mrs. Hart, and I'm glad to hear it. I can see that you are happy, too."

"We are very happy, and Mrs. Connor, after Christmas I'm going to ask your advice and help in shopping for my layette."

"It will be a pleasure to go shopping with you and I hope you will not hesitate to ask me any time."

"Thank you, Mrs. Connor. But I came over this afternoon to ask your advice about something else. My sister, Jane, is going to be married in the spring. Now, I want to get her something for Christmas that will be useful in her new home. I thought of table linen but I'm afraid to buy it alone. I'm not sure that I would recognize good linen."

"You know, Mrs. Hart, that Frances is a senior in home economics in Saint Ann's College this year. We have had some very interesting discussions about textile fibers and materials. Here are some of her books on textiles. This one is very good."

"Then will you tell me how to know good linen, Mrs. Connor?"

"Well, linen ranges in quality from the coarse inexpensive damask to the sheer dress materials."

"Is this difference due to the size of the threads used in the weaving of the linen?"

"Partly to that but chiefly to the kind of fiber used in spinning the yarns, as they are called, for weaving."

"What do you mean by kind of fiber? Isn't linen made from flax fiber?"

"Yes, that is true but the fiber may be weakened in the retting, in the scutching, or the bleaching."

"Well I do know what you mean by bleaching because I've used some bleaching agents and by using too much have nearly ruined some things. But retting and scutching are two new words to me. What do they mean, Mrs. Connor?"

"Retting is a process which softens and loosens the woody outside stalk and over-retting will easily weaken the fiber. Retting is done by letting the flax, which has been tied in bundles, stand in water until the fermentation has softened the stalk.

After the stalk is soft, the flax is removed and dried and the woody part removed by beating. Then the scutching takes place. This is a combing process which lays the fibers parallel with one another. In doing this a series of combs ranging from very coarse to very fine are used and the fibers pulled through them beginning with the coarsest comb. In this combing process some of the fibers get entangled and broken and drop to the floor. These short fibers are know as tow fibers while the long, even smooth fibers are known as line fibers."

"O, then the tow fibers are used in the coarse inexpensive material and the fine or line fibers in the better quality of materials," said Mrs. Hart.

"Yes, that is right. You know, too, that the yarn is spun in varying thickness. To do this the fiber is drawn out very carefully to insure the required thickness or size of the yarn. The line fibers, because they are long, do not need to be twisted so much to spin a yarn and so produce a yarn of high luster. The tow fibers on the other hand must be fairly tightly twisted to make them hold together so the yarn is harder and has not so much luster."

"Then that is what makes good table linen shine so beautifully when it is ironed", said Mrs. Hart, but what makes it vary so in weight? I know that some of my damask is heavier than the rest."

"The heavier also seems to be much firm, doesn't it?"

"Yes it does and I have often wondered when ironing it just why it was", answered Mrs. Hart.

"Well, the heavier is known as double damask and the lighter is single damask."

"Does that mean that the double has twice as much linen in as the single, Mrs. Connor?"

"Not necessarily twice as much. It really means that the double damask has one or two sets of warp yarns and two sets of filling yarns and the single has one set of warp and one set of filling yarns. The double damask because of the two sets of filling yarns

can be woven so the pattern shows to advantage on both sides. You know double damask is reversible and the right side is designated only by the hems and the center crease of the cloth."

"Is all double damask the same weight then and all single the same weight?"

"No, because if that were true there would be only two qualities of table linen. There are several qualities of each kind. The thread count makes quite a difference in the quality."

"Thread count sounds as though it might mean the number of threads but I don't understand it, Mrs. Connor. I am afraid you think I am very dumb."

"Not at all, my dear, I had to learn all this by experience and lately I've verified a lot of my experience from these books of France's. You are right about the count referring to the number of threads. It means the number of warp and the number of filling yarns to the inch. In linen the number of warp and filling yarns per inch are added to get the count."

"Then I suppose the higher the count the better the quality. What is an average count?"

"I am afraid I don't know that, Mrs. Hart, but I believe you can find it in that book you have there.

Mrs. Hart found the page very quickly and for a few minutes read quietly then exclaimed, "Here it is," and read, "A piece of damask that looks quite nice and that will give good service may have a thread count that will be anywhere between 170 and 270. A poor quality may have a count of about 100 and a very fine quality may have as high as 400 yarns per square inch.

"Another thing that affects quality of table linen is that it is not always all linen," added Mrs. Connor, "in the most inexpensive it is probably all cotton and in the medium priced grades there is usually a mixture of linen and cotton. Sometimes rayon is added to the all cotton or to the mixtures that are mostly cotton to add luster."

"Here is something about floats, Mrs. Connor. What are floats?"

"A float is a yarn that passes over several other yarns in weaving a design. Sometimes the floats are warp yarns and sometimes they are filling yarns. What does it say about floats?"

Mrs. Hart again consulted the book in her hands and read, "Floats may pass over from 4 to 20 yarns. A short float will wear well but will not give a lustrous surface. The longer floats make a more beautiful design because their unbroken length reflect the light but they are not as durable as shorter ones. Long floats are necessary for large leaf or floral designs but they allow the yarns to be exposed to friction on the surface."

"Have you decided on the size you want to get, Mrs. Hart?"

"No, I haven't yet. Let us see what this suggests about proper sizes." Mrs. Hart glanced down the page and then read, "A table cloth 72 by 72 inches will seat six people comfortably, one 72 by 90 inches will seat eight people and one 72 by 108 will seat twelve."

"Does it say how large the napkins should be too, Mrs. Hart?"

"Yes, it says that napkins should match the tablecloth and are usually 18 or 20 inches square."

"It isn't very long until Christmas, is it? I can't believe it because it was such a short time ago that the children started to school," said Mrs. Connor.

"I'll have t hurry, won't I, if I get a tablecloth and a set of napkins hemmed in time to send to Jane. I am going to hem them by hand too. I don't like to see linen hemmed by machine."

"I don't either and I don't think that any one who really appreciates beautiful table damask would mar its beauty with machine sewing."

"Goodness, Mrs. Connor, there come Donald and Margaret home from school. Isn't Donald home earlier than usual?"

"Yes, he told me at lunch that he would be home early this afternoon because there was to be no gym classes. It seems that the teacher is attending a convention somewhere."

"Well I must go home now. I wonder if Frances would mind if I borrowed this book over night?"

"No I am sure she will not need it tonight, Mrs. Hart."

"Thank you very much and now one more request. Would you go to town with me some day very soon and help me select a tablecloth and napkins?"

"Yes, I will be going down town to do some shopping and we can go together."

"I'll bring this book back in the morning, Mrs. Connor, and thanks a lot for being so patient with me this afternoon."

"It was a pleasure and I really enjoyed the afternoon with you. Come over again soon."

"I will, thank you. Good by, Mrs. Connor."

"Good by, Mrs. Hart."

THE THREE MASSES OF CHRISTMAS

(Continued from Page 9)

Holy Trinity in these words: "To which of the angels hath He said at any time: 'Thou are My Son, today have I begotten Thee?' And again, 'I will be to Him a Father and He shall be to Me a Son?' And again, when He bringeth in the first begotten into the world, He said: 'And let all the angels of God adore Him'." In majestic strain the Gospel states: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men . . . And the Word was made Flesh, and dwelt among us." Adoring this profound mystery of our faith, with hope renewed, we pray: "Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, whom an ancient bondage enthralls under the yoke of sin." Truly, a Saviour is born to us, Who is Christ the Lord, not only in Bethlehem, but in our very hearts through His grace.

THE FACE AT THE WINDOW

A Short Short Story

By Lois Snelling

"God rest ye, merry gentlemen; let nothing you dismay,
For Jesus Christ, our Saviour, was born on Christmas-day—"

Joyously the lusty young voices pealed out upon the midnight air. Above, cold white stars in an ebon sky. Below, soft, shimmering, crunching snow. Ahead, lights—lights—lights from a myriad of holly-decked windows.

"The dawn rose red o'er Bethlehem—"

Suddenly Pat's voice got off key. It was knocked off by the appearance of a face at one of the windows. Such a pale, weary, unhappy face!

Crunch, crunch, the boys tramped down the street.

"Heck!"

In disgust Pat dropped on one knee. This was the 'steenth time he'd had to fix that loose rubber.

"Be along in a jiffy, Bill," he called, as the singers turned a corner.

Soon he could hear them in the next block—

He tried to hurry, when suddenly he fell.

"Say!" Angry, Pat picked himself up out of the snow into which he had been unceremoniously t u m b l e d. "Can't you watch where you're going? I was just fixing my overshoe?"

Then instantly forgetting his irritation, he looked down in dismay at the man who had stumbled over him. The fellow had fallen and his body lay quite still, its face buried in the snow.

"H'm," Dan murmured, and stopped to turn the body over. As he did so, Pat gave a little gasp of surprise.

"It's—it's—the face at the window!" he cried.

"It's Henry Kemp," said Dan to himself.

"What's wrong sonny?"

Pat heaved a great sigh of relief as he recognized the voice of his friend, Dan Malley, the patrolman, who was making his midnight rounds. Pat explained about the rubber and the tumble.

When Pat told Dan about the party and the face that had looked so sadly out at them the patrolman grumbled, "Yeah, I've had an eye on that party. Too much whoopee. If he's from there I reckon he's more drunk than anything else. The wagon's down the street here. I'll take him to headquarters."

"No!" Pat cried so sharply that Dan Malley gave a little jump. "Please!" Then he laughed in confusion. "You see, Dan, his—his face! I wish you could have seen him staring out at us. He looked so miserable . . . so . . . so lost! I tell you what, Dan!" he exclaimed, his face suddenly brightened. "Let's take him home to mother. She'll know better than you, maybe, what to do with him."

In the end Dan Malley consented.

"God rest ye, merry gentlemen—" the half-conscious young man mur-

mured to himself, as he closed his eyes again.

"Oh, that!" Pat said out loud. "He's still remembering the carols."

His words roused Henry Kemp. Slowly some of the bewilderment left his face. He sat up in bed and gazed about him. At last, dropping his head in his hands, he wept softly.

Every day for many weeks the doctor came. And Dan Malley. The doctor wanted to take his patient to the hospital, but the patrolman refused to allow him.

"Don't you see, Doc?" Dan Malley argued. "It's something more than yours and a nurse's care that this fellow needs. Of course, his body's sick, all right, and he needs you. But it's his soul that's sicker than his body, and what he needs most is a little human kindness and love. And he's getting that here, in this normal, healthy home. Mrs. Howard watches over him as she would one of her own."

"But he's rich!" the doctor said. "He can afford the very best that the city has. You remember, Dan, that when Henry Kemp's parents were killed in that accident they left the boy a million."

"Yeah," returned Dan. "But what's that got to do with it? He was headed straight for the bow-wow. Been on the way ever since the accident—and not much wonder," he added. "Poor kid, he's only nineteen. He was on a spree the night we brought him here, and his bum heart went back on him. You know what happened that night, Doc?" he went on. "Henry told Mrs. Howard. He was at this party and heard those boys singing those old carols. He was drunk as a fool, but somehow the songs got through the thickness of his head and it took him back to when he was a kid. Made him remember his mother and father, home and all—and he went wild. Remembering the way he'd been living, you know. Now, see, Doc? If you take him away from here to your old hospital—where will he go when he's dismissed? Back to the—"

"Bow-wows," the doctor smiled, nodding his head reflectively.

So Henry Kemp remained with the Howards. By the time Christmas had rolled around again, his health had returned to him. Returned also was the old happiness which had abandoned the boy for so long. In the Howard's modest home he lived as a contented congenial, big-hearted Howard.

"I've got a new voice, Bill," Pat told his leader, when the boys began to plan for their carols. "A dandy."

"Henry Kemp?" Bill asked dubiously. "You sure he won't be drunk on Christmas Eve, Pat?"

"Drunk! Henry?" Pat looked at his friend in amazement. "Why, Bill, Henry hasn't been drunk for a year."

"Oh," said Bill apologetically.

"That," Pat explained "was just a temporary thing with Henry while he —while he didn't have any family."

We easily lose peace of mind, because we make it depend, not on the testimony of a good conscience, but on the judgment of men.—*Bl. Bartholomew of Martyrs.*

IS YOUR QUESTION ANSWERED HERE?

Send your questions to the editor of The Catholic Family Monthly, Huntington, Indiana

Is it true that Luther wished to die a Catholic?

There is absolutely no ground to believe that Luther ever showed the slightest signs of repentance. His last act, as he predicted and prayed for, was an attack on the Papacy. Summoned to Eisleben, his native place, to act as arbiter in a contention between two brothers, death came with unexpected speed but not suddenly. He died in the presence of a number of friends and, as far as history shows, gave no sign of repentance.

Will you explain why certain books are forbidden by the Catholic Church, if I send in the titles?

It is unreasonable to expect us to scandalize our readers by publishing the titles of bad books, condemned by the Church. To know that the Church condemns a book is enough to make a loyal Catholic avoid it. It is a matter of obedience, even though he may not understand why it is condemned. The principles by which the Church is guided in her action are explained in a book that we have often recommended to our readers, Father Betten's "Index of Forbidden Books", published by Loyola University Press, 3441 North Ashland Avenue, Chicago, Illinois (15 cents). Books are condemned by name that are deemed dangerous to Faith or morals. Any book that is for a reader a proximate occasion of sin is forbidden for that reader by the natural law.

If a person says that there can be only one true religion and that all other religions are false, isn't that narrow-minded? And isn't it uncharitable, implying that everyone not belonging to your religion will go to hell? Why can't everyone be saved by leading a moral life and living up to whatever religion he happens to belong to?

A person who says there can be only one true religion is no more narrow-minded than the person who maintains that white is white and can never be black, or that twice two makes four and never makes five. Truth is one. Of two statements that contradict each other, only one can be true, the other must be false. So with the different religions or churches. They contradict one another. That is what makes them different. Some say Christ was God, some say He was only a great man; some say there are seven sacraments, some say six, some three, or two, or none at all. And so on. They contradict one another. How then can they all be true. And how can God approve a false religion or be pleased with those who profess it, knowing it to be false? No, be a man a Baptist, Methodist, or member of whatever church

you please, he is far more logical if he thinks all other religions false than if he says they are all as good as his. He is at least correct in thinking that there can be only one true religion, though he is mistaken in thinking that his church is that one true church.

We as Catholics believe that there is but one true Church pleasing to God and provided with the means of salvation by Jesus Christ, her founder, and that Church is the Catholic Church. But we do not thereby maintain that all Protestants will go to hell just because they do not belong to the Church, any more than we hold that all Catholics will be saved just by being members of the Church. Those Protestants who are outside the Church through no fault of their own but are in good faith in their false religion and who follow the dictates of their conscience, trying to serve God as well as they know how, will surely find a reward in heaven for their good will. But it will not be their false religious belief that will save them; rather, they will be saved in spite of their false beliefs, and only with much greater difficulty than if they had enjoyed all the means of grace possessed by the one saving Church.

A Catholic couple do not desire to have children at the present time. Is there any method to be followed other than that known as nature's birth control?

The only method approved by God and His Church regarding the spacing of children is the abstaining from the use of the marriage rights. This abstinence may take place over an extended period of time or be confined to those times when conception is likely to take place. Sometimes the having of children may be undesirable because of ill health or poverty. However, in these times when selfishness forms such a large part of the average person's attitude towards life, the married persons should seriously examine their motives before deciding against having offspring. The greatest measure of happiness in life is obtained, not by catering to oneself but by the satisfaction and contentment that comes from sacrifices endured for others.

Is the Rosary an official prayer of the Church?

The Rosary is one of the most richly approved prayers in use in the Catholic Church. It is not official in the sense of being a part of the liturgy of the Church like the Sacrifice of the Mass and the Divine Office. But in the sense of having official approval, it is an official prayer of the Church.

What must a non-Catholic promise if he wishes to marry a Catholic?

He must promise in the presence of witnesses and the priest that he will consider the marriage bond as indissoluble except by death; that he will not interfere with the Catholic party in the free exercise of religion; that all the children who may be born of the union will be raised in the Catholic faith; and that there will be no other ceremony than that before the priest.

Worship And Family Life*

Conrad Pepler, O.P.

To write on worship and family life is nearly as great an undertaking as to outline the world-wide process from its coming out from God in creation to its return to Him in praise and love. For God created the world that He might be worshipped and praised in an unending hymn of love by His creatures, of whom the highest in this world is man. Man is not only the figurehead of creation; he is, with the divine assistance, the continual promoter of this same creation; and it is in the family, above all, that he exercises this noble right to co-operate in the work of God. The family is in a sense the hub of creation; and the very *raison d'etre* of creation is worship. Even the natural family has an intimate touch of the divine in it, for does not God co-operate by an immediate act of creation in the production of every human soul? The first unmeaning cry of the newly-born child is in reality a cry of praise for the Omnipotent Creator.

We are concerned here especially with Christian marriage and Christian family life in which all the natural aspects of divine worship, voiced consciously or unconsciously by these co-operators in God's creative act, are raised to a higher order and united by grace to the worship offered by the only-begotten Son of God, made Man that He might harmonize the discordant notes and restore to God a perfect Hosanna and Alleluia.

*Reprinted with permission from **Blackfriars**, September, 1939.

There is scarcely any need to follow the general didactic rule of beginning with definitions, of outlining what is meant by worship and what is meant by family life. Attention should be called, however, to the derivation of our word 'worship,' since it was originally connected with what was 'worth while' with 'worthiness,' so that the act of worship is the recognition of what is worthy, and, above all, the recognition of that which is ultimately the only worthy thing, namely God, the supremely worshipful. If the family is the essential unit in human creation, the family must recognise the *worth* of God and pay Him that generosity of worship which creation calls for. This must be the primary business of the family as such, as well as of the individuals that make up the families.

The foundation stone of Christian family life is laid when the man and woman stand at the altar rails and, with God's blessing and grace, become two in one flesh. Marriage was raised by Christ to the status of a sacrament, giving special supernatural aids for special needs of family life. God is, as it were, the divine sculptor, fashioning an image of Himself in stone, and He uses different kinds of tools for different parts of the work, seven differently shaped chisels to work on men's souls. One of these is Matrimony.

As a Sacrament, marriage stands with Holy Orders as one of the two structures supporting the Church, the

Mystical Body of Christ. Indeed, from the time of St. Augustine the Church's teachers have constantly drawn attention to the parallel between these two sacraments, because they both produce something permanent in the soul which is a constant title to grace and both, in different ways, work for 'the edification of the body of Christ,' as St. Paul called the building and development of the Church. At his ordination the priest has a character stamped on his soul which, if he is well-disposed, will be a constant source of grace enabling him not only to enter fully into the worship of the Masses he offers, but also to assist other people in their ascent, by worship, to God. But the priest can also abuse this character; he can stifle its activity as regards his own personal sanctification, as a miser abuses the wealth he amasses. So, too, in the sacrament of matrimony a title is given to those graces specially required in family life; but it is above all a sacrament of unity of husband and wife, unity of the family, expressing itself in a united and continuous act of worship, just as the Church is wholly and completely joined to Christ and with Him offers the One Sacrifice to God.* But this source of grace and worship in the family can be abused, neglected, stifled, so that it becomes inoperative.

In this sacrament is found the source of unity between husband and wife, but the effects of matrimonial grace are not used up in simply welding these two together like some spiritual cement causing the two parts to adhere and become static, content with the initial unity it has achieved. The sacrament of matrimony is far more dynamic; it gives a grace which is intended to blossom into family life and activity in the family; a life and activity, therefore, not of two separate people but of a unit. And the primary activity of this unit, as brought into being by the sacrament, is the praise and worship of God in the supernatural order. This dynamism of family grace is, of course, to be found above all in the chief goal of marriage, namely the birth and up-bringing of children.

Marriage, as a sacrament, is a safeguard for the continuation of the Church, since it binds the Christian family into one with the view to bringing forth and bringing up children to praise and worship the Creator. The Christian mother and father co-operate in providing more mouths to sing the praises of God in spirit and in truth. This is one of the fundamental bonds between worship and family life.

Perhaps we may be permitted to quote at some length from the Encyclical on Christian Marriage: 'Amongst the blessings of marriage the child holds the first place . . . God wishes men to be born not only that they should live and fill the earth, but much more that they may be worshippers of God, that they may know Him

*St. Thomas says: 'Matrimony at least in its signification touches this sacrament (the Eucharist) in so far as it signifies the union of Christ with the Church, of which union the Eucharist is a figure; hence the Apostle says "This is a great Sacrament, but I speak in Christ and in the Church."' (Eph. v, 33); (III, 65, iii).

and love Him and finally enjoy Him for ever in heaven; and this end, since man is raised by God in a marvellous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man. From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the cooperation of those bound in wedlock. But Christian parents must also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate every kind of worshipper of the true God, but children who are to become members of the Church of Christ to raise up fellow-citizens of the saints, and members of God's household that the worshippers of God and Our Saviour may daily increase.'

Thus the sacrament of marriage, if God should bless it with children, must be used to bring up these children as true children of Christ in the Church, as perpetuating in the highest degree the hymn of thanksgiving, propitiation and praise sung by the heavens and by all creation. This all-embracing worship of God the child learns not only by word of mouth at its mother's knee, but from the example given to it in the whole life of the family; and it is here that God's grace should be given the fullest opportunities. 'The foundation of the child's new life in Christ is posited at the instant when the parents bring the child to receive holy Baptism,' as Karl Adam has written,* 'with the day of Baptism likewise begins the enjoyable task of leading the little ones to Christ. This is lay-priesthood in its most glorious form.'

However ideal, and perhaps, impractical this may seem, yet it is the doctrinal basis on which the Christian family must be founded and by which it is truly orientated to Christian worship. All worship has a central act, more perfect and more complete than any other, and that is the offering of sacrifice, which is the very heart of religion and religious worship. Consequently the more sacrificial our acts become the more truly do we worship God, and since sacrifice is the offering of self through some visible sign, the more we give ourselves the more worshipful, the more 'religious' we become. That is why those who take the three Vows of Poverty, Chastity and Obedience are called 'Religious.' They have given their possessions, their bodies and their wills as an act of worship, of religion to God. Obviously the Christian family cannot dedicate itself by the three religious, worshipping vows; on the contrary, the family must preserve its possessions, its use of marriage and its independence of will. But the *Virtues* corresponding to these three Vows must nevertheless be the keynote of every Christian family and the most characteristic expression of the graces of matrimony. The true Catholic family may be likened to a Religious Order in miniature; for it cannot exist without the religious spirit of poverty, chas-

*Orate Fratres, March, 1935.

tity and obedience whereby God is praised from the hearth as from the cloister. One may say that without exception every Catholic working family is poor, but perhaps only a moderate percentage of them will be using that often unhappy and irksome state as a true sacrifice offered to God with a grateful sigh at being spared the insidious dangers of wealth. It may at first sight seem an impossible ideal to be free from attachment to the goods—money, food, clothing—of this world when the husband can never be sure whether he can feed his wife and children on the morrow. Yet the grace given in matrimony can, in the best sense, make a virtue of this necessity, giving those who thus suffer the courage and generosity to offer it to Christ, the poor workman of Nazareth, to be joined with His supreme sacrifice, enabling them to become less absorbed and swamped by earthly cares, more confident in God's mercy and providence. This would lead to a true Christian poverty in the family, not a resentful or stoical acceptance of social evils, but a sacrifice doing precious honor to God.

Similarly, Chastity must hold a central position in family life, a supernatural Chastity springing from the married love divinized by the sacrament. There is no greater dissolvent of the natural bond between man and wife than that of self-indulgence, an unrestrained use of the physical side of marriage. The man or woman who looks upon his or her partner in marriage simply as a means of satisfying passion, or even regards matrimony as a license to passion, has aimed a grievous blow at family life and the unity of marriage. The family, to be a true Christian family, must be built up on self-giving not on self-seeking, self-giving in a pure love that seeks to unite to the other for mutual joy and benefit and is based on the divine love of Charity. The love of passion is individual self-love; chaste love is one that brings God into the family circle, and recognises the sanctity of marriage relations. It naturally tends to be sacrificial, since it is the offering of self to the other in the sight of God. 'Husbands love your wives,' says St. Paul, 'as Christ also loved the Church' (Eph. v, 25).

A chaste love, constructed on the basis of Charity, involves almost continual sacrifices of one type or another. It demands the cutting off of all unchaste thoughts and desires, all those that are incompatible with the sanctity of marriage; as Pius XI wrote: 'in order that the sacred bonds of marriage may be guarded absolutely inviolate, He (Christ) forbade also even wilful thought and desire of such things; "But I say to you that whosoever shall look on a woman to lust after her has already committed adultery with her in his heart."' It may mean a large family or the self-imposed restraint of continence, and it certainly means the bridling of passion. All these things are, or involve, very real sacrifices only possible by the assistance of God in the grace of this sacrament, which makes every chaste act in the family a worship and praise of God.

The third Religious virtue, that of

Obedience, evidently plays a large part in family life both in its internal economy and in its relation with the outside world. The sacrament of Matrimony signifies the union of Christ and His Church, and St. Paul has shown in detail what this implies: 'Let women be subject to their husbands *as to the Lord;* because the husband is the head of the wife; as Christ is the Head of the Church . . . Therefore as the Church is subject to Christ, so also let the wives be subject to their husbands in all things . . . Children obey your parents *in the Lord,* for this is just' (Eph. c.v,6). The family is the Mystical Body in miniature and therefore it is built up on loving obedience, as is the Church herself. This Obedience is essentially a supernatural virtue, ultimately performed for God's honour. 'As to the Lord . . . In the Lord,' says St. Paul. This obedience must therefore arise not merely from human devotion and natural instincts, but from the grace of the sacrament and the love of God that is called Charity. Then, too, the whole family is subject in obedience, in different ways, to the State and the Church. The laws of the land must be obeyed, the word of the Pope, the Bishop and the Parish Priest, must be attended to in their varying degrees of authority, willingly and submissively.

The virtue of obedience lies at the foundation of all worship, for it is the very stuff of which sacrifice is made. Christ's unique act of worship was inspired by obedience 'unto death, even the death of the Cross,' and expressed by His prayer in Gethsemane: 'Nevertheless not as I will but as Thou wilt.' The giving of one's will to God in obedience is the lifespring of sacrifice and worship, as St. Thomas points out.*

The obedience of family life, binding the individual members of the family together and the whole family to the State and to the Church, thus calls for continual self-sacrifice, and self-sacrifice of such a degree that only the grace of God can give to the members the strength to maintain the heroic submissiveness required of them in the face of unending difficulties and temptations. But the grace is freely offered; and in using it the family as a whole offers to God high honour and worship, and this, not through involuntary praise given by dumb creation following the laws and general plan mapped out for them by the Creator, but in the willing and generous submission of a citizen of the City of God to the Lord and King.

The possibility of the worship of God in poverty, chastity and obedience may, however, easily be missed in practice. 'To work is to pray' often provides a ready excuse for dispensing with prayer. The sacrifices entailed by poverty, chastity and obedience in the family become occasions for complaint and an unwilling acceptance which removes the true spirit of sacrifice from them. Above all, when the sacramental grace of marriage is repudiated by sinful acts destroying the harmonized unity of marriage, wrecking the mutual love rooted in divine charity, the worship

*CF. **Summa,** II-II, 104-3.

implicit in Christian family life turns to a blasphemy. It is precisely this disintegration of the family by an attack on the sacramental union that the spirit of the modern world brings about. Modern life is armed with a hundred sharp weapons to split open the compact whole by God. Not all of these disintegrating influences are sinful, but they all make the exercise of a supernaturalized, sanctified family life increasingly difficult. The widespread encouragement of birth control, or 'family planning' as it is now euphemistically called, in all sections of society is naturally the most insidious element of disintegration making a mockery of the marriage sacrifice and turning mutual love into self-indulgence; and to this must be added the facility for divorce recently increased under the specious excuses provided by a spurious humanitarianism.

But the modern attack on the family is perhaps more venomous where less apparent, as in the inevitable results of the industrial civilization, exemplified in the invention and extensive distribution of now common articles, in themselves sheer luxuries, which have developed into a type of necessity, such as the radio, the cinema, the motorcar. These pseudo-necessities often empty the family purse so that the family becomes a burden to itself, children a curse instead of a blessing, the hearth a kind of prison of poverty instead of an altar of joyful sacrifice. Again, more and more families are being huddled into flats where even the pretence of family life cannot persist; the worker must be prepared to march from one factory to another, to take up his bed and walk from one tenement to another, and he and his children become precariously bound together without the material, external bond of a permanent home; and, worst of all, in the words of Pius XI, 'even the mother of the family to the great harm of the house is compelled to go and seek a living by her own labour.' Family union is stretched to breaking point, since children are an embarrassment, the wife's wages become distinct from her husband's, the home becomes at best a hotel, at worst only a doss house. Finally from the continual flow of propaganda against the unity of the family from so many sources—from the Communists and humanitarians who lament real evil yet seek false remedies, from the incessant evil example of 'society'—the whole atmosphere is charged with overpowering forces inimical to the very essence of the sacrament of Matrimony.

The more the external, material supports are dragged away by the anti-family spirit that is abroad, the more imperative does it become that the Catholic family should make use of the interior supernatural graces of the sacrament to maintain its vitally important unity. In order to preserve this unity of the family, in order to strengthen it against the insidious influences of its present-day environment and to give scope for the religious virtues and sacrifices whereby God is honoured in the every day life of the family, the conscious corporate action of all members is required, in-

spired by the grace of the sacrament, and constituting a splendid act of worship of God.

But this conscious corporate action must find its expression in formal prayer, prayer of the family as such. The family is one and it should pray as one, just as in a community of monks or nuns, where all the members say their prayers together, worship as one. The family is a religious community, since it grows out of a religious sacrament. Father, mother and children must pray together, as an accepted part of their daily family life. Religion must be common to the whole family, something shared by them all openly, with a mutual encouragement which will be found most effective in communal prayers. There is no opportunity here to outline the nature of these family prayers, but they should be fashioned on the liturgical style, beginning by praising and thanking God, asking that His Will be done, and concluding by petitions for the particular needs of the family.

Such prayers, however, will not survive the oppression of opposing custom and laxity unless they are joined to some fundamental act of devotion and worship which will use and consume all the family's powers of adoration. This is the one central act of worship that Christ left us as an unfailing and perfect means of self-oblation to His Father—i.e. the Mass. All the prayers, be they the individual prayers of the father or mother or children, or the united prayer of the whole family, all these must be centered in the Mass, leading up to it in preparation and away from it in thanksgiving. The sacrifice of the Mass, is in fact the central point of the theme of worship in family life. All the aspects of worship hitherto recognized, the sacrifices, the virtuous poverty, chastity and obedience of Christian wedlock, the work in and for the family, all need the great act of self-surrender implicit in true participation in the Mass. For in every Mass the unique act of self-surrender of Christ on the Cross is brought really before us. It was the central point of His whole life, which led up to it as a continual preparation; and if the faithful are to take part, to assist in the sacrifice, they must do likewise, surrender themselves, link up their whole life with this one act, making it the completion of all those family acts of worship and their interpretation.

Sacrifice is the external offering of a victim, signifying the internal offering of the whole being of the offerer. Thus in the Mass the faithful give themselves to God together with the external, outward Gift, which is Christ Himself, Who became a Victim by willingly accepting what His Father had decreed for Him, that self-surrender expressed in the Garden and on the Cross, the spirit of all sacrifice, the total surrender of the will to God. And that *is* the Mass.

The family as a whole must surrender itself to God at Mass and unite this act of self-surrender with the offering of the divine Victim. The total self-surrender of husband and wife to one another, which St. Paul implies is the external sign of Christ

giving Himself to the Church on Calvary, may thus be linked up with Calvary as brought before them in the Mass, and can itself take on a sacrifical character. The daily sacrifice and sufferings, the hardships and labours, the poverty and anxiety which are present in every family life, are taken as God's Will for the family, brought to Calvary at the Mass and laid at Christ's Feet. This is specially true of those sacrifices which are demanded by a faithful following of the Christian ideal in family life—the struggle to bring up the children in the true faith, to preserve them from the immoral influences of the godless people around them, the rearing of a large family rather than following the unchaste way of the world, the foregoing of many small luxuries as a consequence, as well as the willing acceptance of the undoubted sacrifice implied in a faithful adherence to family prayer and family attendance at Mass when the members pray and offer, not as separate individuals, but as a corporate unit, externally as well as internally one in mind, heart and action.

The family in Christ, offered in Christ and offering with Christ, will be the true Christian family united in the bond of sacramental worship, with Our Lord, the Head of the Mystical Body, in the presence of His Father. The Divine Father looks on the family as a single unit representing His beloved Son in something of the same way in which He regarded the Holy Family of Nazareth, as three with only one will, His Will. That is the ideal of the Christian family, the ideal aimed at from the earliest times in the Church, crystallized in the well-known passage from Tertullian, written in the second century: 'Who can tell the happiness of that marriage which is brought about by the Church, confirmed by the oblation (of the Eucharist), sealed with the benediction which the angels proclaim, ratified by the Heavenly Father? Henceforth there is between the two but one flesh and one spirit. They pray together, they prostrate together, they fast at the same time, they instruct one another, exhort and support one another. Together they go to Church, they take their place side by side at the banquet of God, they are united in trial, in persecution, in joy. They sing psalms and hymns together, each striving to excel the other in singing the praises of God. To them may Christ send His Peace. Whenever two are united there is He also present.'*

*Ad uxor, 11.9.

MORNING PRAYER

By C. Hoffer

Lord! Give me strength this day to be
A little less unkind,
And give me strength—it's hard for me—
My own affairs to mind.

Oh! Let me not be troublesome
To those who share my day,
Nor aid refuse to anyone
Who passes by my way.

And, let me not complain, O Lord!
Though great my burden be.
Just let me ever onward plod
Like You toward Calvary.

And, God, if things don't go my way,
I'll lose no time in sorrow,
I'll know today is not my day,
And try again tomorrow.

Children's Corner

THE CHRISTMAS CHILD

By Laura Reid Montgomery

"It won't be any fun if we can't go to the party," said Lucy. "I hate snow."

"It wouldn't be right, Christmas without it," soothed Rita. "Think how cold it would be if we did not have this nice warm house. I've read of lost children who wandered about until the frost bit right into their toes."

"Pooh," answered Tom, scowling. "You mean big sister read it to you. I want to go out with my skates . . ."

A scuffling sound at the door made big sister look up from the cranberries she was stringing. "I thought I heard something, maybe a rabbit has been blown into the porch," she smiled at the sulky little faces. "You youngsters ought to have some work to do. Then you'd have no time to get bored."

"I'm tired of my dolls. They just smile and smile—".

Again the odd little sound drifted in above the roar of the cold wind.

Big Sister hurried out and returned leading a tiny child. She was thin and blue with the cold and her small feet dragged almost as though they might be frozen.

All the children stared. There was now no signs of selfish disappointment on the faces of the house party. All the cousins took a step forward almost as though they were marching soldiers.

"Could it be the—the Christ-Child?" whispered Rita.

"Hold her, Rita, while I go for some warm milk. I don't know where she came from but she is bitterly cold. Take off those thin shoes and hold her feet in your hands. Not near the fire, though, for she may have some frost-bites."

The small guests bustled about trying to help the mite and make her comfortable. Tom beat on his drum to amuse her and Lucy held up the doll she had not cared to play with.

Her name, they learned, was Ida, and she had gone to find a bunny she had seen running in the snow. Be-

yond that Ida seemed to know nothing.

The snow fell steadily, great hard flakes that froze almost at once. The trip to the Christmas party held four miles away was given up.

"Couldn't I cut that little pine tree in the yard? We could trim that up and let Ida see a real Christmas tree with candles," Tom looked eagerly at Big Sister who nodded.

"We'll put on our warm coats and try Tom. I have a hatchet and I'm sure cook can find some birthday candles in her pantry," agreed Big Sister, looking as anxious for a tree as the listening children. Only Ida sat quiet, her great blue eyes very still.

"I guess she never knew a real Christmas. We'll show her."

Christmas Night was white. Each tall tree shone in the cold silver moonlight and the branches drooped with snow. The moon was very large and silvery bright and when the lamps were turned out just before the many tiny candles were lighted the room was filled with a lovely haze. "Looks as though a silver veil had come to us —see how the mirrors shine without a single lamp on," Rita whispered reverently, her face upturned to the lamp of night.

The children stood in a circle around the gay little tree. They held hands but tiny Ida lay contentedly in Big Sister's arms. She seemed very tired but her blue eyes now twinkled with pleasure as the taper was touched to each wax candle.

"Stars," breathed Ida.

As the guests received the gifts that their hosts had prepared for them each one handed a present to Ida without being asked to share.

"Sing," commanded Tom, who was very proud of having learned a Christmas hymn.

"Holy Night," little Ida's sweet thin voice sang before the others joined in.

There was a little silence then. The tot who did not know her last name knew the song of Christmas.

"Isn't this the most wonderful Christmas we ever had?" said Lucy two hours later when they all sat before the leaping flames of the fire. "I wonder what made it so nice?"

Rita opened her lips, then remained silent until Big Sister smiled encouragingly at her. "I think it is because we forgot about ourselves and tried to make Ida have a good time."

There came a great stamping of feet and cook opened the door. "They've been searching for her all day. She lives at the light-house and wandered away in the blizzard. Her Pa was like crazy—the mite has no mother," added cook.

The big man wrapped almost to his eyes in leather stood in the doorway, his face bitten with the frost. "I'd about given up hope of finding her—alive," he said at last, holding out his arms for the tot. "All the telephone wires about here are down . . .

"Holy Night," murmured Ida drowsily.

Dean—Where's your roommate?

Soph—Well, if the ice was as thick as he thought it was, he's skating. But if it was as thin as I thought it was, he's swimming.—Pathfinder.

THE FIRST CHRISTMAS

The story of Bethlehem told in verse for children

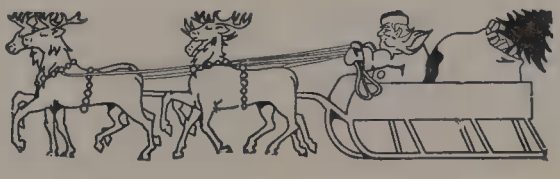
Lillian M. Howard

On that first Christmas night, while Bethlehem slept,
St. Joseph and Mary their blest vigil kept.
In a lowly, crude stable—poorest dwelling of earth!—
They waited in prayer for the dear Christ-Child's birth.
A wind from the north was beginning to blow,
And the floor of the stable was flecked with soft snow.
The light of the pale little moon floating by
And the solitaire star that was guarding the sky
Illumined the shadows and broke through the gloom
Of the crude and so pitifully poor little room.
In all of Bethlehem town they'd implored,
But no one was willing to shelter the Lord;
So Joseph, exhausted and sad and forlorn,
And Mary, heart-broken, anxiety-torn,

Were forced ere the first of night's shadows should fall
To beg from the sheep this crude-sheltering stall.
The animals gazed at the manger of wood
And gathering round it in wonderment stood.
Though Mary, poor Mother, would give Him the best,
There was only the manger to offer Him rest;
No downy, white softness to pillow His head,
No warm, fleecy blankets to cover His bed.
With soft-whispered prayer, breath quickly abated,
The whole world and Mary His coming awaited.
When over the room and the Virgin so tender
There came a great light and a marvelous splendor,
And shone down where Mary, dear Mother, must lay
The Lord God of heaven to sleep on the hay.
There was only the pitiful warmth of her veil
To protect Mary's Baby against the fierce gale,

And no one save Joseph and her to adore
The Infinite God in the Baby she bore.
How wonderful, tender, appealing, and fine,
Her Beautiful Baby, and yet how divine!

Afar on a hill by the cold winter light
Some shepherds were watching their flocks that blest night,
When behold, an angel from heaven stood near,
And the brightness of God filled the shepherds with fear.
But the angel said, "Fear not. I bring news of joy,
For tonight there is born in the city a Boy
Who is Christ your God, your Saviour, and Lord—
The Messiah whose coming you've so long implored.
And so you will know what I say to be true,
This much will I give as a sign unto you—
In poor swaddling clothes His Mother will lay
The Infant to sleep in a manger of hay."
And suddenly with him appeared in the sky
An army of angels who praised God on high
And sang, "Peace upon earth unto men of good will,"
As, astounded, the shepherds knelt down on the hill.
When the last of the marvelous strains died away
And the darkness obscured the last lingering ray
Of the heavenly light, the shepherds arose,
And wondering what joy their search would disclose,
They came with great haste into Bethlehem town
And before the crude manger they threw themselves down,
And with deep, simple faith in their hearts they adored
In Mary's dear Baby their Infinite Lord.
What would we not give to have been there to kneel!
For who among us could resist the appeal
Of the dear Baby God sent down from above,
His tiny arms outstretched, begging for love?
What joy to have been there to see the Christ-Child
When He looked on the shepherds adoring, and smiled!
But He thought of us then, and He smiled on us, too;
For when He looked down the long ages, He knew
That on this Christmas night we would come and adore
And kneel at His feet like the shepherds of yore.



MARRIAGE and FAMILY BRIEFS

By Mary Costelloe

Bishop Stresses Parents' Duty to Give Children Religious Training. "It is our solemn duty to call the attention of Catholic parents to the serious obligation of giving their children the best possible religious training," declares the Most Rev. Joseph H. Albers, Bishop of Lansing, in a pastoral letter in connection with the re-opening of the Catholic schools of the Diocese, September 6.

"The duty to teach religion to their children is greater than the duty of providing for their bodily needs," the Bishop points out. "The soul of the child is immortal and of more value than the body. Parents, therefore, should spare nothing in the way of sacrifice to give their children the best possible religious training. This sacred duty to care for the religious education of the child is not imposed upon parents by the Church or her officials but by Almighty God Himself; the Church calls the attention of parents to this God-given duty and helps them fulfill it."

Eight in Family Baptized. The unusual event of the baptism of eight members of a single family took place in New York City when Mrs. Marie Cooley, colored, and her seven children were baptized at the Church of St. Benedict the Moor by the Rev. James M. Gilmartin. Baptized with them was twelve-year old Violet Theresa Smith, daughter of non-Catholic parents. A Mass of Thanksgiving was celebrated afterwards by Father Gilmartin, at which Mrs. Cooley and Theresa Smith made their First Communions.

One of Four Priest-Brothers Dies. The Rev. Neil L. Gallagher, Pastor of St. Gregory's Church in Cleveland, died at St. Vincent Charity Hospital Oct. 22. Born in Cleveland 49 years ago, Father Gallagher, was one of four brothers who became priests—the Rev. Ralph J. Gallagher, S.J., teacher at Loyola University, Chicago; the Rev. Alfred J. Gallagher, S.J., teacher at St. Xavier College, Cincinnati; and the Rev. John F. Gallagher, chaplain at Parmadale, Cleveland.

Holy Father Exalts Dignity of Marriage in Addressing Rota. Exalting the nobility, dignity and inviolability of Christian marriage, His Holiness Pope Pius XII on October 2 compared it with the holy union between Christ and His Church.

The occasion was the inauguration of the juridical year of the Tribunal of the Rota. After attending a Solemn Mass of the Holy Ghost at the Vatican, the auditors of the Tribunal went to Castelgandolfo, where the Holy Father received them in audience.

Summarizing for the Sovereign Pontiff the Tribunal's activities for the last year, Monsignor Giulio Grazioli, Dean of the Auditors, said 97 cases had been disposed of in the twelve-month period. Of these 65 were matrimonial cases, only 19 of which resulted favorably to decrees of nullity—demonstrating with what severity the Tribunal of the Rota defends the integrity and stability of the family.

Monsignor Grazioli also directed attention to the increase in students frequenting the Tribunal, including 134

priests from virtually all the nations of Europe and America, and from such distant places as New Zealand, India and China.

Pope Pius told the Auditors of the Tribunal that "your decisions are a hymn to justice—that justice which all invoke, all praise, all exalt, although we see it so often and so gravely misused in private and public life and in the relations among nations."

Then, exalting the dignity of Christian marriage, His Holiness continued:

"The notable number of matrimonial causes shows that the universal family of Christ's Church increases and multiplies and extends from Rome to the extreme confines of the globe where there are souls to liberate, to comfort, to pacify, to save, to set traveling the path of trustfulness and good. But, on the other hand, it manifests, alas, the decadence of sound customs in not a few countries, and the lightness, even sometimes badness, with which some contract or pretend to contract Holy Marriage."

Pope Pius said the humble and the great, the rich and the poor stand in perfect equality in the justice administered by the Tribunal of the Rota. Where privilege does exist, His Holiness added, it is only in favor of the poor who must be assisted and defended gratuitously.

"In this Tribunal," His Holiness said, "the world recognizes the response of the jurists and constitutions of Caesar united with the canons of the successors fo St. Peter. Rome, mother of the law from the banks of the Tiber to the confines of the earth, continues to be the mistress in teaching and promoting human and divine law—the ray of the Word made Flesh, Whose light illumines each man who is in this world. This is confirmed by the increasing number of graduates in Canon Law and priests who flock from so many parts of the world to study in the annex of the Tribunal."

In beginning his address at the audience, Monsignor Grazioli had recalled the benevolence of Pope Pius XI toward the Tribunal of the Rota. Mourning the death of the late Pontiff, Monsignor Grazioli said the Tribunal was consoled by the most rapid election of a new Pope whose juridical studies and activities bound him with special ties to the Tribunal of the Rota.

Birth Controllers' Tactics in Rural Areas Condemned as 'Sneaky'. Tactics employed by birth control advocates in imparting birth control information to rural residents in many parts of the country, as described in an article by Don Wharton in the current issue of a publication called *The Atlantic,* were condemned as "stealthy, sneaky and underhand" i na statement issued in Washington by the Rev. Edgar Schmiedeler, O.S.B., Director of the Rural Life Bureau of the National Catholic Welfare Conference.

The article, Dr. Schmiedeler asserted, reveals what he termed "deliberate, large-scale efforts to induce rural people to cut their population" by "a sneaky, clandestine way" of establishing birth control clinics.

Networks of Clinics

Birth control advocates, Dr. Schmiedeler said, are "gradually, quietly, and by deliberately dodging opposition" establishing networks of birth control clinics, now State-sponsored in North Carolina.

In the Wharton article, Dr. Schmiedeler noted, the work done in North Carolina was set forth as an "accomplishment" and credited to the efforts of a physician, Dr. George M. Cooper, and a nurse, Roberta Pratt, financed in the initial stage by Dr. Clarence J. Gamble, heir to a soap fortune.

"Opposition to the establishment is definitely admitted," he said. "One county for instance, the article points out, has no clinic today 'for the reason that the question was put to its county medical society the day it was meeting for a fish fry. The atmosphere was wrong; opposition cropped out which the health

officer couldn't handle; once aroused, it solidified.'

Had New Health Officer

"In other instances opposition was overcome by other strange means. The following example in the article is cited: 'In one county he (Dr. Cooper) ran into a health officer of ancient vintage who condemned birth control as a sin . . . In 18 months the county had a new health officer and Dr. Cooper had an extra clinic spotted on his map without having risked his whole war on a minor skirmish.'

"The whole sneaky, clandestine way in which the clinics were established is shown by the following lines in the article:

" 'County health officers were asked to get the opinions of local physicians—individually rather than at meetings, which might lead to unmanageable debates. Particular caution was used to prevent public controversy. When opposition developed in one county, Dr. Cooper called off all activities there, reasoning that it was better to lose a county than to risk losing the whole State. He was like a general employing a deep elastic defense and refusing to let the enemy come to grips with him. His program was in operation for eight months before he even broadcast a general letter telling county health officers he had a program. By that time he and his assistants, Dr. Roy Norton and Miss Pratt, had clinics going in most of the strategic centers.'

Clinics in Plants

"One of the 'significant by-products' of the program that is alluded to is the fact that some manufacturing plans have now set up birth-control clinics for their employes. 'One of the plants has placed slips in payroll envelopes telling employes that the firm's physicians and nurses may be consulted,' the article states. 'All this has been done quietly, to prevent the possibility of a boycott, but as word seeps out over the state other mills may follow suit.'

"The pity of it all is that this program of self-extinction is now supported by public funds. As Wharton writes: 'In one county where there is a homestead project, the contraceptive clinic actually has the financial support of the Federal Government. Thus directly or indirectly, federal, state, county, city, and private funds are all working together.' "

MAKE YOURS A HOLY CHRISTMAS

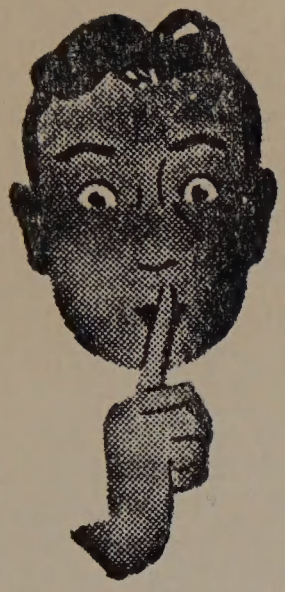
(Continued from Page 1)

Him to our hearts? Can we come and gaze upon Him and turn away without doing what He asks?

In His love for you He asks for your heart's shelter. Will you receive Him or will you, like the innkeeper reply: "There is no room for you, you cannot come in"? Can any Christian say this and be sincere? Can you believe that this Infant Jesus is the Son of God, the Savior of our soul, and yet be denying Him what He asks in purest love? No, it is impossible.

Can we come and gaze upon the scene that tells us of God's infinite love and not receive that same Divine Babe in Holy Communion? Surely not. Surely one look will suffice to lead us to the altar rail to receive into our hearts the Body and Blood, Soul and Divinity of God Who came into the world for love of us.

And then indeed will our joy be complete. For having our dear Lord in our hearts, as we kneel and contemplate that blessed scene, we will not hear re-echoing in our ear that piteous cry of reproach: "I came unto My own and My own received Me not."



SH-H-H!!

Let Me Tell You Something!

The best magazine in America for boys and girls is

The Catholic Boy Magazine

It's thrilling! Each page of this exciting magazine built for red-blooded boys and girls packs a tingling thrill!

Short stories and serials written by America's foremost authors and loaded with just the type of fictional ammunition that delights a youthful reader.

How to Make Articles are popular features that find a frequent place within The Catholic Boy.

Educational articles that treat of leading characters in history, religion, science—all done in a "regular fellow's" language, sprightly, interesting—can be found in each issue.

Department of Fact and Fun they have to prove their popularity among readers themselves to become permanent.

It's an all-around magazine for boys and girls. Send subscription gifts of **The Catholic Boy** to nieces, nephews, sons, daughters, friends, etc.—Easy to order—gratefully received—inexpensive.

Only **One Dollar** per year, published monthly from September to June, inclusively. Use the coupon below—or send in names and addresses on a separate sheet, attaching One Dollar for each order.

A card announcing your subscription gift will be mailed by The Catholic Boy

$1 YEAR - USE COUPON NOW

THE CATHOLIC BOY,
The Andrews Hotel, Room M 11,
Minneapolis, Minn.,

Gentlemen: Please send a yearly subscription to **The Catholic Boy** (for which I enclose $.....) to the following:

Name .....

Address .....

City ..... State .....

Your name .....

Relationship .....
(Aunt, father, friend, etc.)

READ THIS TIMELY PAMPHLET NOW

THE CHURCH And A Living Wage

By the Rev. John A. O'Brien, Ph. D.

with an outline for Study Clubs

You will want to read this informative pamphlet on the timely topic of labor and wages. You will want to know the attitude of the Church. You will be interested in the encyclical of Pope Leo XIII on the Condition of Labor; in President Roosevelt's statement in his inaugural address concerning wage conditions in this country; and in the many other points presented in this pamphlet. Know how to talk about this subject, and how to answer others' questions. Send for one or more copies today.

Single copy 10c postpaid
Five copies 25c postpaid
100 copies $3.00 plus transportation.

Our Sunday Visitor **Huntington, Ind.**

By Rev. John A. O'Brien

"The Church and Marriage"

Young men and women contemplating marriage should read this book because it will assist them in meeting and solving the many vexing problems that confront them today. "The Church and Marriage" has been acclaimed by bishops, pastors and laity: parts of it have been read from the pulpits of many churches: parents, as well as young people, should read this instructive book. Of this book, Bishop Boyle, of Pittsburgh, wrote: "It is like a letter from home." Others have said, "It is one of the most beautiful and appealing treatments of this important theme which has appeared in our generation." Send for this book today. Beautiful cloth binding, 194 pages, price $1.25 postpaid.

OUR SUNDAY VISITOR, HUNTINGTON, IND.